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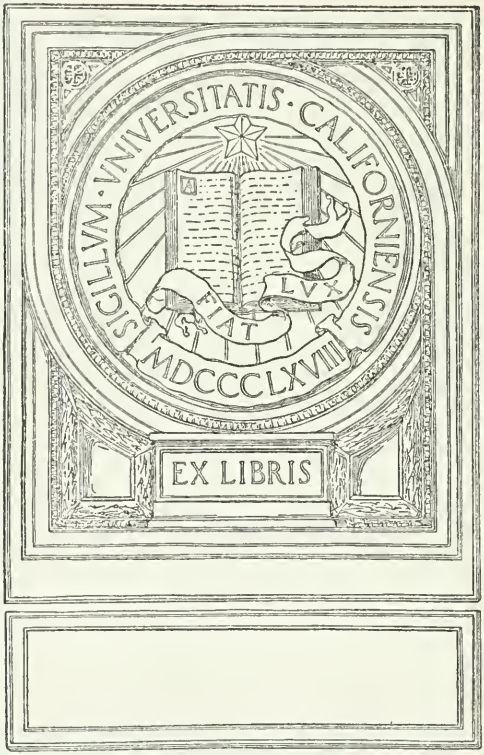
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THE HUMAN RACES

A SKETCH OF CLASSIFICATIONS

BY DUREN J. H. WARD

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A SKETCH OF CLASSIFICATIONS

A CHAPTER IN
ANTHROPOLOGY

BY DUREN J. H. WARD

Privately Printed

ANTHROPOLOGY is a genetic science. It studies the origin of the human being and the origin of his capacities; or it is the science of human origins by evolution. It applies the Law of Evolution to human nature and human faculty.

NOMENCLATURE OF ANTHROPOLOGY

If the above definition reasonably determines the field, the following uniform terminology will make clear its main divisions.

Man Individually

ANTHROPOGENY———
PHILOSOPHOLOGICAL ANTHROPOLOGY.

SOMATOGENY———
BIOLOGICAL ANTHROPOLOGY.

PSYCHOGENY———
MENTAL ANTHROPOLOGY.

Man Collectively

ETHNOGENY———
COMPARATIVE ANTHROPOLOGY.

SOCIOGENY———
GREGARIOUS OR MANWARD ANTHROPOLOGY.

RELIGIOGENY———
COSMIC OR GODWARD ANTHROPOLOGY.

For detailed analysis of these divisions, see "Anthropology --- A Syllabus of The Science" by Duren J. H. Ward.

THE HUMAN RACES.

PREPARATIONS FOR A SCIENCE OF MAN.

ANTHROPOLOGY is the latest and youngest of the sciences. The human race, like the child, must come to the years of reflection before it studies itself. The child is entirely objective in its consciousness, and in this, as in much else, the child is but an epitome of the race. For some two and a half thousand years, occasional individuals have been interested in the study of man; but the predominant sensuous, objective tendency of mankind has precluded such serious reflective study as science requires. Then again, this sensuous proclivity became a habit and organized itself into traditions and creeds which were hostile to change. The history of science pertaining to man himself makes this very clear. When, in 1543, Vesalius published his "De Humani Corporis Fabrica," it struck men as sacrilege,—irreverent, absurd. (It is interesting to note that 1543 was also the year that Copernicus revolutionized man's world-outlook by his "De Orbium Cœlestium Revolutionibus".) A few years later, Belon compared the skeleton of a man with that of a bird, but these things were out and out wicked or they were merely curious, dangerous meddling. Harvey established the circulation of the blood in 1619. How little such announcements were trusted, may be seen by the fact that Francois Baxin, fifty years later, got his membership in the Paris Royal Society of Medicine by a thesis on "The

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Impossibility of the Circulation of the Blood." (!) When Linnæus, that greatest genius of order, classified man at the head of the animal kingdom in 1735, he had few admirers. Men regarded this as system run aground, as man going out of the way to degrade himself. Even worse was the reception afforded to Buffon's "Varietes Humaines" in 1749; and for his opinions about the age and formation of the world the Theological Faculty at Paris called him to account and made him recant all.

By 1775 when the young Blumenbach took his doctor's degree on a thesis entitled "De Generis Humani Varietate," the interest had grown. He classified the races by their colors and laid down many principles of ethnological science—indeed he founded it. Such knowledge was sufficiently in demand to call for the fourth and greatly enlarged edition of his work in 1795. Interest generates inquiry, and there followed a period of great anthropological discovery. The information brought by travellers was complied by men like Pallas (1777), Sœmmering (1785), Camper (1791), Erasmus Darwin (1794-8), White (1799), Virey (1801), Lawrence (1817), Larmarck (1815-22). In fields of philological and archæological research there were wonderful results from the indefatigable labors of such men as Anquetil du Perron, Sir William Jones, Champollion, Layard, Rawlinson and George Smith. Close upon these discoveries there came efforts to form societies and various co-operative organizations for collecting, preserving and spreading the results of discoveries regarding man. Perhaps the most memorable of these was the "Societe des Observateurs de l'Homme" at Paris in 1800, the "Societe d'Anthropologie" at Paris in 1859 and the "Anthropological Society" at London in 1863.

Information and much of it, interest on a large scale, and a sufficient shaking up of old prejudices concerning the nature of man and of man's relation to Nature were necessary before there could be much progress in the science of man himself. With the appearance of Prichard's "Natural History of Man" in

1843, we might say that the new science had embryonic form. How the scientist sighs as he thinks that this date is three-hundred years from Vesalius, and yet the science of human organism and human organization is still unborn. There is not and can be no real science till man is regarded as natural, as much a part of Nature as aught else that lives. The logical inference from other sciences was, that if man was organic, he must be under the laws of organisms. If he belongs to the animal kingdom, he must be compared with the rest. If they have developed and transformed to more complex species, so has he. If natural law can treat their phenomena, so can it his. Man is but the climax of natural laws and powers. Men of science inferred this But some one must undertake the labor and give the reasons for it. Not till this was done could there be an Anthropology.

In 1859 the coolest and maturest mind of its time published the results of thirty years of untiring observation and induction. His name was Charles Robert Darwin. The book was "The Origin of Species, by Means of Natural Selection; or, the Preservation of Favored Races In the Struggle for Life." Whether the mind of the 19th century was interested and on this track or not, we may judge by the fact that the book has been translated into the languages of all reading peoples, and it is estimated that a million copies have been sold. This great work, however, referred only incidentally to the science of man. Darwin applied these established laws of life to human kind in 1871. Topinard followed this in 1875, Peschel in 1876, Spencer in 1876, Quatrefages in 1877, Fr. Mueller in 1878, Tylor in 1881, Ratzel in 1882 and Romanes in 1889. Many others of much originality and scientific value have also been published. But still we wait for a compendium, a comprehensive statement and generalization— a text-book such as exists for most other sciences.

THE VALUES OF CLASSIFICATIONS.

Every classification has a special purpose. A given classification is a point of view to see from. Points of view are many. Given the same eyes or an equal accuracy in seeing, what is seen must be different if the points of view are different. Between such differing results there can be no rational dispute. The spirit of science will not insist on one classification being better than another. Classifications do not take each others' places. One cannot see the other side of the montain from this side. One cannot see the same landscape from different hilltops. A shield may be convex and concave too. The color of a man's skin cannot explain his language. The social organization will not tell the form of the hair or the skull. Men used to insist on truth having but one side, and that one theirs. In those days too, they insisted that the world had only one side, i. e., the side they lived on.

The attitude of science is an attempt to see more impartially and more thoroly. Anthropology, Psychology, and Sociology are trying to face the facts about mankind and then to formulate them. As Botany is a plant science and can be limited to no man's garden or no zone of the earth: so Anthropology is a human science and can be limited to no one individual's approach to its subject matter. The broadest view possible, made up of the most possible characteristics, is one of its objects.

Classifications may therefore be on many different bases. Each will have its advantages and therefore its justification. No one can say that this is the only one, or scarcely that this is the better one. Each will serve a purpose which no other can. It may be taken temporarily as the main or the most general group, or again as a sub-group. Man is many-sided, and each side is important. Each characteristic has aided at some time the survival of its possessors, or it could not have grown to a special characteristic. Among the different bases of classification, the following have been proposed.

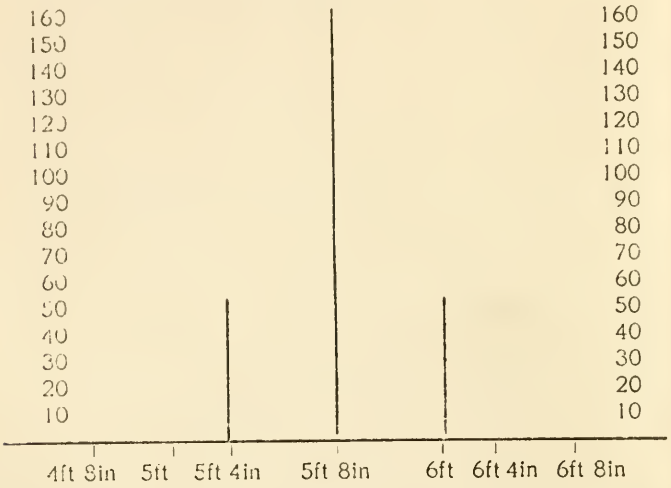
THE BASES OF CLASSIFICATION.

——Zo-ological place of man.
——Palæontological groupings of primitive men.
——Color of skin.
——Skull formation.
——Hair sections and hair appearance.
——Stature and temperament.
——Languages and their modes of growth.
——Religions, the evils recognized and their salvations.
——Social organizations.
——Musical systems and tendencies.
——Industries and their methods.
——Geneology and historico-ethnical relations.

MEANING OF THE TERM RACE.

Race must be understood before races can be classified. If we had the portraits of all people in the world they would all seem to be different from each other. They could be arranged to show a gradation from the four foot Akkan dwarf of Central Africa to the broad faced Mongol of China or the stalwart seven foot Indian of Patagonia. No two would be alike. Yet if we go to Africa, China or Patagonia we are struck with the fact that all the people in each place look alike. We hardly see how they know each other apart. And so some of them remark about us. Now it is this general similarity, this typical tendency that is seen at first. The special differences come out only after longer observation. How do we select the special type ? To do so carefully and scientifically would require much labor. Let me illustrate by Quetelet's method of determining the mean height. He tabulates the measurements of some 2,600 men. He finds that they run as in the following diagram, and finally determines the mean height to be 5ft. 8in. The shortest are 4ft. 8in; and the tallest are 6ft. 8in. There are less than 10 between 5ft, and 4ft. 8in. and between 6ft. 4in. and 6ft. 8in., while there are 160 who stand at 5ft. 8in. If the table were carefully plotted and the tops of the lines connected, the

result would be the ordinates of a binomial curve, a feature which indicates an underlying law.



To be strictly accurate, a method something like this should be applied in determining the typical weights, girths, colors, skulls, languages, etc., etc., of each race. The traveller, of course, does not go thru this process. He uses his best judgment after some days or months of association and picks out the typical individuals, all things considered. These he then describes as "the race," stating tendencies to exception where he observes them.

We will now examine briefly some of the results of race classification from different standpoints. As before stated, they are all helpful, but in the present stage of our investigation they reach us with varying degrees of completeness.

1. Zoological Grouping. The great Swedish naturalist, Linnæus classified all Nature into three kingdoms: Mineral, Vegetable and Animal. These again he exhaustively subdivided. At the head of the Animal kingdom he placed *Homo Sapiens,* Man. Man, he divided into four varieties on the bases

of color, hair and eyes.

Since the publication of the "Systema Naturæ" in 1735, many efforts have been made to define man's place in Nature. Probably the most noteworthy was by Huxley in 1863 in a book with the title, "Evidence as to Man's Place in Nature." Professor Ernst Haeckel in his "Ueber die Entstehung und den Stammbaum des Menschengeschlechts" (1868), and "Anthropogenie" (1874) has reached equal eminence. These works are the outcome of exhaustive comparative Anatomy and Physiology. They grew up along with the progress in Biology and its prominent sub-division, Embryology.

The highest order in the Animal Kingdom has since Linnæus been designated as Primates. Recent writers have made of these two suborders, Lemuroidea and Anthropoidea. In the Anthropoidea Man constitutes the fifth family. Beginning with the lowest, they are: Hapalidæ (marmosets), Cebidæ (American monkeys), Cercopithecidæ (baboons, macaques), Simiidæ (gibbon, orang-utan, chimpanzee and gorilla), and Hominidæ (men of all races). The four lower families may be considered as little developed or degenerate types of the common anthropoid ancestor in Tertiary times. The stages between the present Hominidæ and their early anthropo-pithecoid progenitors are intimated in the next section.

2. The Palæontological Basis. What was the type or types of the earliest men? What were their forms, skulls, color, etc.? On this problem investigation is yet in its infancy. During the tens, and perhaps hundreds of thousands of years that have elapsed since the pre-glacial period there have gone on enormous changes in the formation of varieties of men and in their later extinction as races. Geological and archeological discovery have brought us many suggestions and scattering bits of information; but the record is yet very incomplete. The best we can do is to enumerate the races in the order of the strata in which their remains are found. The most of this work has been done in France, Belgium and Germany. Beginning at

the top and going downward, six races have been made out. They are named after the places in which they were found, and are classified on the basis of skull form.

Brachycephalic (short headed)	1. La Truchere 2. Grenelle 3-4. Furfooz
Dolichocephalic (long headed)	5. Cro-Magnon 6. Canstadt. (Neanderthal skull.)

Such is the arrangement of Quatrefages and Hamy on the evidence of Palæontology. In America considerable work has been done but no classification has yet resulted. Since the publications of these French authors, another Frenchman, Prof. Eugene Dubois has found in Java a still earlier man than the Neanderthal. This he names "Pithecanthropus Erectus." It seems to be between the pithecoid and anthropoid types. (See Report of Smithsonian Institution, 1898.)

3. Color of Skin. Here is perhaps the simplest and most evident of human distinctions. It was the first to be used as a basis for scientifically classifying races. It is caused by a pigmentary layer under the epidermis and upon the papillae of the dermis or true skin.

Blumenbach (1775) was the first to classify men with the interest of "a scientist," and he used color as the basis. He distinguished five races: Caucasian, Mongolian, Ethiopian, American, and Malay: or the white, yellow, black, red and brown men. (The Australians and the Bushmen were unknown and hence left out.)

Cuvier, (1817) a reactionist, reclassified men on the basis of color to conform to traditions, including all under three races: Caucasian, Mongol and Negro; or white, yellow and black.

Since their times the color of the skin and eyes of all extant races has been carefully graded. M. Broca presented to the Paris Anthropological Society a graduated series of colors for both skin and eyes. (See Memoires, II.) Color is more permanent as a basis than either skull or language.

HUXLEY, partly by color but adding other physical characteristics, made out five races, or four principal ones and then subdivided one of these. They are the Australoid, Negroid, Mongoloid, Xanthochroic and Melanochroic.

—Australoids: chocolate brown skin, dark brown or black eyes, black wavy hair, dolichocephalic skull, orbits prominent, face prognathous, with coarse lips and broad nose. Examples: Australians, Coolies of Southern India.

—Negroids: skin dark brown to brown black, eyes of dark hue, hair black and crisp or wooly, dolichocephalic skull, orbits not prominent, prognathous face, slight nasal bones, hence flat and broad noses, lips coarse. Examples: Bushmen, Hottentots, Negritos and Tasmanians.

—Mongoloids: short squatty frame, yellowish brown skin, black eyes, straight black hair, brachycephalic skull, small flat nose, orthognathous face, oblique eye-slits. Examples: all peoples north and east of the line from Lapland to Siam: also with some modifications the Dyak-Malays, Polynesians and Americans.

—Xanthochroi: the fair whites—tall, colorless skin, blue or grey eyes, hair straw color to chestnut, skulls mesocephalic. Examples: peoples of Northern and Central Europe, and southeastward into Asia as far as Hindustan. It mixes with the Mongoloids on the north and east and with the Melanochroi on the south.

—Melanochroi: the dark whites—lighter and shorter frame, skin brown to olive, eyes and hair black. Examples: Kelts, Spaniards, Italians, Greeks, Arabs and other Semites. Professor Huxley thought the Melanochroi are a cross between the Xanthochroi and the Astraloids.

Besides these there are many new races which are the result of crossing in recent times. Examples: the Mulattos from Europeans and Negroes, the Zambos from American Indians and Negroes, the Mestizos from Europeans and American Indians, the Cafusos from Negroes and Brazillian Indians, and

perhaps, as Professor Huxley thought, the Hottentots from Bushmen and Negroes.

4. Skull Formation. BLUMENBACH in a work entitled, "Collectio Craniorum Diversarium Gentium," (1790-1828, 7 vols.), furnishd the basis for another mode of classification. This was developed into a system by the celebrated Swedish anthropologist, RETZIUS. He distinguished the heads of races as long or short, and gave to these the names *Dolichocephalic* and *Brachycephalic*. He determined a ratio between the front and back diameter and cross diameter. If the diameter from front to back was represented by 100 and the cross diameter was found to be below 80, the skull was classed as dolichocephalic; if, on the other hand, the cross diameter exceeded 80 it was placed among the brachycephalic. M. Broca has refined this method still farther and introduced a middle division termed *Mesocephalic* (or mesaticephalic) for skulls having a cross diameter of 75 to 80. (A still further sub-division was made by Broca, Rev. d' Anthrop." 1872.) These cross breadth measures are called the *Cephalic Index*. On this basis then, the Eskimo, Bushman, Australian and Negroes have an index of from 71 to 75 and are dolichocephalic; the Europeans, an index of 75 to 83 and are mesocephalic; and the Tartars, other Monglians and Peruvians an index of 84 to 93 and are brachycephalic.

A second distinction in skull formation is that referring to the lower part of the face. It is called *Prognathous* when the nose and lower jaw project far forward. It is called *Orthognathous* when the nose and lower jaw are quite perpendicular relative to the forehead. It is called *Eurygnathous* when there is strong lateral projection of the cheek bones. Distinguished in this way, the Negroid and Australoid are prognathous, the European is orthognathous, and the Mongoloids are eurygnathous (i. e., broad faced). Camper made out from this characteristic what he designated as the *Facial Angle;* and he made this a test distinction between high and low races. The angle has two regions, the forehead and the jaw. This makes accuracy of

measurement difficult and it requires careful and discriminating judgment in carrying it out. (See Topinard, Anthrology, Pt. II, Ch. iii).

The Skull contains the largest nerve organ. The size and weight of the brain, in proportion to weight of body, increases from lowest creatures upward. In Fishes the weight of brain to body is about 1 to 5,668: in Reptiles, 1 to 1,321: in Birds, 1 to 212: in Mammals, 1 to 168. In Man the ratio is about 1 to 45. The Gorilla's brain weighs 20 oz., while that of the lowest Savage is 32 oz.

Again, Skull capacity varies greatly with different races. This is very easily found by filling the skull with shot, sand or round seeds. Thousands of measurements have been made. The smallest found is 53.3 cu. in. and the largest 114. The Australian skull capacity is set down as 75 cu. in., the Negro as 83, and the European as 90 to 96. The difference is over 20 per cent in favor of civilized man.

These skull and face differences are valuble as certain larger indications and show strongly marked race characteristics. Comparisons have been carried out with extreme minuteness by Camper, Sandifort, Morton, Carus, Von Baer, Wælcker, Davis, Broca, Rusk, Lucæ, Spurzheim, Gall, Fowler, Wells, St. Hilaire, Topinard, et al., – with some valuable and more probably useless results. As a whole, Craniology has won its way to reliable science. The skulls of many races are variable, but to make their forms the sole guides as racial indicators, except in the most general way, is unsafe.

5. Hair Sections and Hair Appearance. There are very marked differences between men in the nature and appearance of the hair. M. Pruner-Bey (1863) (See Mem. de la Soc. d' Anthrop., II.) examined the hair of various races microscopically and found marked differences in form. Taking cross sections and inspecting them with the microscope, we have the following results. Japanese and Crow Indians in particular and Mongols and Indians in general, have *straight hair*. It is found to be

cylindrical in form and larger than many others, with an average of .24 mm. in diameter. Germans and most other Europeans have *waving hair*, and the cross section exhibits an elliptical form, about .23 by .17 mm. or .20 by .15 mm. in diameter. African Negroes have *wooly hair,* and a cross section shows a very elongated ellipse with nearly flattened sides, .20 by .12 mm. Papuans and some Pacific Islanders have *frizzled hair*, and the cross section sometimes indicates an ellipse or convexity on one side and a concavity on the other, sometimes again irregular squares, triangles, etc., the whole form being rather long in one direction and narrow in the other, .20 by .12 mm.

FR. MUELLER of Vienna has thus made an elaborate classification of human races. (Allg. Ethnog., 1873, 2d. ed. 1878.) His subdivisions, or varieties under these grand divisions, are made by languages. The whole is most interesting and scholarly.

Wooly haired. { Bushy—Hottentots, Papuans.
Spiral—African Negro, Kaffir.

Smooth haired. { Straight—Australian, American, Malay, Mongolian.
Wavy—Dravidian, Nubian, European.

His analysis of various races on the basis of language is so minute as to cover many pages. The hair and the language are two very persistent characteristics and are really very excellent guides in tracing out race relationships. Indeed no characteristic is so persistent as form of hair. (See Keane, Ethnology, 174-7.)

6. Languages and Their Modes of Growth. Language was historically the third basis of classification. The term "Ethnography" first came into prominence with the publication of BALBI'S "Atlas Ethnographique du Globe" in 1826. This work was merely a discription of races by their languages. It was believed by philologists that this was sufficient. They created a tendency. In 1836, WISEMAN defined Ethnography as the classification of races by the comparative study of languages. Since then PICTET, MAX MUELLER, FR. MUELLER, TYLOR, and

others have made much of language as a ground for sorting over humanity into groups.

The fact that all human beings speak indicates a mental unity and is an indication of one-ness of the human genus or species. Differences of vocabulary and grammatical structure indicate variations in special race characteristics. But the similarities among languages often show relationships among peoples. These can generally be grouped, and thus arises a genetic or geneological classification. Philology has done a vast service in studying out the relationships. The following example of the word "night" in eighteen different languages is an indication of race relationships. This and many other roots led to the belief that these peoples orignated from one common stock, now named Aryan.

Sanskrit———Nis, Nisa.	Irish———Nocht.
Armenian———-Nos.	French——Nuit.
Slavonic———-Nosch.	Greek———Nux.
Russian———Noch.	Gothic——-Naht.
Latin————Nox.	German-—-Nacht.
Spanish———Noche.	Danish——-Nat.
Bohemian——Noc.	Dutch———Nagt.
Portugese——-Noite.	Saxon———Niht.
Italian———-Notte.	English——Night.

There are some 800 different languages in the world. Each is complex and relatively difficult to learn. Were they all unrelated and on different planes, no man could ever go over the facts sufficiently to discover any well grounded classification. But the difficulty, tho great, is not nearly so bad as this. Languages are all reducible to four main types: *Monosyllabic, Agglutinative, Inflectional* and *Positional.* The last named is my own designation for the chief characteristic of the English tongue and for tendencies observed in some others. In a general way the people speaking these different tongues are geographically grouped, corresponding well in relationships with the classifications made on the basis of color. Monosyllabic

languages, so called, have a tendency to isolate their words. The agglutinative have a tendency to compound, the inflectional to modify, and the positional to arrange them differently for different meanings.

When we go further in using language as a classification we get into innumerable difficulties. The modes of word modification, of sentence building, etc., require the longest study to be able to draw inferences intelligently. In a few cases the race relationships are well made out by aid of language. The principal of these are the Romance peoples of southern and southwestern Europe as related to the old Roman: the modern European and the Persian and Hindus as related to the ancient Aryan; the Russian, Polish and Bohemian as related to the old Slavic; the Welch, Irish Gaelic and Breton as related to the old Keltic: the Assyrian, Hebrew, Arabic and Syriac as related to the old Semitic or Sumero-Accadian; the Turkish, Mongol, Hungarian, Finnish and Ostyak as related to the old Turanian, Etymological analysis, together with the study of certain fundamental elements of grammatical structure, has brought out this relationship.

But language has also great uncertainties as a basis for classification. Circumstances sometimes cause peoples or nations to lose their own language and take up another. Examples of this are the experience of the Negroes, who now speak English in the United States; and the Jews, who everywhere speak the language of the country in which they live, tho they have preserved their national descent in great purity. Sometimes again a people mixes its own language with that of its conqueror. This comes from crossing by intermarriage and by intimate home and business relations. Thus the Spaniards of Europe and the Aztecs of Old Mexico have assimilated in the modern Mexicans (Mestizos). The old British Kelts, the Saxons and (to some extent) the Norman French have assimilated into the modern Cornish. Again the Norman French and the Anglo-Saxons have assimilated into modern English.

Where language can be made a basis of classification it will at the same time show stages of culture and progress. In this way sometimes intellectual relations of ancestry or kinship are shown. These can corroborate and occasionally have even anticipated the evidence of physical relationship. It was thru linguistic discovery that the race relations subsisting between the Hindus and Persians in the east and the Greeks, Romans, Germans, etc., in the west, were made out. Later the physical characteristics have been found largely true to the linguistic claims. (See Ethnographico-Historical Classification below.)

(For a most interesting discussion of the value of language as means of determining ethnical relations, and also of the possible order of linguistic evolution, see A. H. Keane's Ethnology, pp. 197-215.)

7. Some Mixed Classifications. During the period from 1810 to 1860 or thereabouts, many attempts were made at race classification. Some of these indulged in refinements which have not been adopted and continued by later writers. Two or three of them will be suggestive and helpful.

FISHER made seven races: Homo Japeicus, Homo Neptumanus, Homo Scythicus (Mongols), Homo Americanus (Patagonians), Homo Columbicus (Americans), Homo Ethiopicus, Homo Polynesius.

BORY DE ST. VINCENT developed fifteen races on the basis of straight and wooly hair.

PICKERING (1848), developed eleven races as follows: White, Mongolian, Malayan, Telingan, Negro, Ethiopian, Abyssinian, Papuan, Negrillo, Australian and Hottentot.

LATHAM (1850) made three grand divisions and further subdivided these as follows:

Mongolidæ: Altaic—Chinese and Turanian; Dioscurian—Georgians, Lesgians, Iron and Circassians; Oceanic—Islands of Indian and Pacific Oceans; Hyperboreans—Northern Siberians; Peninsular—Koreans, Japanese, Kamschatkans; American—Esquimaux and Indians; Indian—Hindus, Cashmere

Ceylon, Maldive, Laccadive and parts of Beloochistan.

Atlantidæ: Negro —Sudan and Upper Nile; Kaffre —W. Cent. and E. Africa from north of the Equator to south of the Tropic of Capricorn; Hottentot; Nilotic —Gallas, Agows and Nubians; Amazirgh (Berber); Sievans—Cabyles of the Atlas range, Tuaricks of Sahara and Guanches of the Canaries: Egyptian—Old Egyptian and modern Copts; Semitic—Syrians, Assyrians, Babylonians, Phœnecians, Hebrews, Arabs and Ethiopians.

Japetidæ: Occidental —Celts: Indo-German —Europeans, Iranians and Indians [Hindus].

Many things which can hardly be a basis for distinct race classification are interesting and useful in helping arrangement and settling difficulties.

Features. The thick lips of the Negroid peoples, the pointed chin of the Arabs, the oblique eyes of the Chinese, the broad ears of the Kalmuk, the straight nose of the Greek, the broad prominent cheeks of the Kamschatkan, and the high nose of the Jewish Semite—all these are marked variations that persist thru centuries.

Mental and Moral Characteristics. In this line may be mentioned the lively, sensuous Negro; the shy and unimpassioned Malay; the sociable Papuan, the stealthy North American Indian, the dull and morose Brazil Indian; the melancholy Russian: the vivacious Italian; the haughty Spianard: the aggressive Anglo-Saxon; etc.

Mean Stature. There is great variety in the heights of races. Patagonians average 5ft., 11in.; Englishmen average 5ft., 8in.; Swedes, 5ft., 7in.; Chinese, 5ft., 4in.; Laplanders, 5ft.; Bushmen, 4ft., 6in.; and Akka, 4ft. Women generalty average one-sixteenth less than men, e. g., Englishwomen average 5ft., 4in.

Social and Cultural Bases. These are much less permanent marks of race distinction than those before mentioned. Man in his upward career passed with rather orderly sequences thru certain stages. Among these are notably the modes of

living getting. The earliest men were more *Arboreal and Frugiverous.* The use of weapons brought them to the *Hunting and Fishing* stage. By domestication of animals they became *Pastoral.* Further development of implements and increase of herds made possible the *Agricultural.* Prosperity in agriculture. greater stability in society, concentration of populations (in towns and cities) made divisions of labor profitable, and, as a consequence, late in history man has reached the *Manufactural* stage. If one chose he could thus classify existing or past races. Such a mode would emphasize the factors of environment in geographical situation, and of energy reactions. It would be most interesting as a study in the influence of circumstances on races. Such Ethnical-Sociology is a needed chapter in the Social Sciences.

The fundamental participating relations of *The Sexes* in the social orders of various peoples or races are matters of great ethnico-political importance. They have much to do with determining the destiny of races, but not perhaps with origin and distinction. I refer to *Polygyny, Polyandry, Polygamy, Monogamy, Endogamy, Exogamy, Matriarchate, Patriachate, Monarchy, Oligarchy and Democracy.*

8. **Ethnographico-Historical Basis.** Using the experience of former workers in this field and combining, so far as seemed possible, the various characteristics emphasized by ethnographical writers together with geneological, historical and geographical relations, the writer offers here an inclusive classification. It is intended simply to be suggestive. It may take the title, *"A Tentative Ethnographico-Historical Classificstion of the Human Race.s"* In it there are five main divisions. These are named on geographical lines, and the relationships subsisting within them are made out from physical, mental, social and religious characteristics. The terms used are almost entirely geographical. And in Table V. especially, the historic relationship of races is carried out with some degree of detail on lines of modern research

ETHNOGRAPHICO-HISTORICAL CLASSIFICATION.

I. Oceanic Races:

1. Malayans—
   - Malacca.
   - Sumatra.
   - Java.
   - Borneo.
   - Madagascar.
2. East Malayans—
   - Formosa.
   - Phillipine.
   - Celebes.
   - Molucca.
3. Micronesians—
   - Pelew.
   - Caroline.
   - Marshall.
   - Gilbert.
4. Melanesians—
   - Solomon.
   - Fiji.
   - New Caledonia.
   - New Hebrides.
   - New Guinea.
   - Tasmania.
5. Polynesians—
   - Tonga.
   - Samoa.
   - Society.
   - Marquesas.
   - Paumotu.
   - Hawaii.
6. Australians.
7. Maori (New Zealand).

II. African Races:

1. Negroes (Sudan region, etc.)
2. Bantus (Kaffir and Congo Peoples).
3. Quoi-Quoin (Hottentots and Bushmen).

(For North Africans, see Table V.)

III. American Races:

In North America.

1. Eskimo — Connecting with Mongols.
2. No. American Indians — British America to Gulf of Mexico.
3. Nahuas — Aztecs, Toltecs and Nahuas from Vancouver to Nicaragua.
4. Antilleans — Mayas of Yucatan, Natchez between Red and Mississippi Rivers. (Subjected by the Caribs.)

In South America.

5. Muyscas or Chidchas.
6. Quichua, Aymara, etc. (Including Incas of Peru.)
7. Caribs and Arowaks. (Whole north coast of South America.)
8. Brazillian —
   Tupi - Guaranos,
   Indios - Mansos.
9. Abipones.
10. Pampas.
11. Puelches.
12. Patagonians.
13. Fuegians.

IV. Asiatic Races:

1. Mongol - Tartars — (Northern and North-Eastern Asia.)
2. Ural - Altaic —
   Lapps. Magyars.
   Esthonians. Turks.
   Finns. Tibetans.
   (Original unity proved by Castren.)
3. Indo - Chinese —
   Burmese.
   Siamese.
   Chinese.
4. Japanese.

V. European and Mediterranean Races:

Primeval Semitic.

1. Sumero-Accadian——
   - Babylonian — Assyrian.
   - Aramæan (Syrian).
   - Phœnician — Carthaginian.
   - Hebrew.
2. Egyptian (Ancient).
3. Pre-Historic Arabian——
   - Sabæan (Himyaritic).
   - Hanfis (North Arabic).
4. Hamites (Ethiopians)——
   - Berbers.
   - Bedshas.

Primeval Aryan.

1. Indo-Iranian.——
   - Hindus (Four Castes)—
     - Brahmins, Vaisyas,
     - Kshatryas, Sudras.
   - Iranians—
     - Medo-Persian, Armenian,
     - Bactrian, Kurd,
     - Phrygian, Afghan.
2. Græco-Italian.——
   - Greek—
     - Of Asia Minor } Hellenes.
     - Of Achaia } Hellenes.
     - Of Pelasgia } Hellenes.
   - Italian—
     - Latin } Roman { Italian
     - Sabine } Roman { Spaniard
     - Etruscan } Roman { Portuguese
     - Samnian { French

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   - Italian—
     - Latin } Roman { Italian
     - Sabine } Roman { Spaniard
     - Etruscan } Roman { Portuguese
     - Samnian { French

3. Cymric-Gælic (Celtic)——
    - Cymric—
        - Gallo-Cymric— Armoric
        - Cornish
        - Welsh
    - Gælic—
        - Manx
        - Irish (The Erse)
        - Scotch (The Gaels)
        - Ooster (Mixed with Norse)
4. Letto-Slavic——
    - Lettic (Lithuanian)
    - Slavic—
        - Old Russian
        - Wendic
        - Polish
        - Czechish (Bohemian)
        - Servian
        - Bulgarian
        - Hungarian
5. German-Scandinavian (Teutonic)——
    - Teutonic—
        - Vandals } German.
        - Goths } German.
        - Burgundians } German.
        - Frisians (Dutch)
        - Angles } English
        - Saxons } English
    - Old Norse
        - Swedish
        - Danish
        - Norwegian
        - Icelandic

MONOGENISM OR POLYGENISM.

Whether one or many races at the start, has been a problem of much discussion since anthropological science began. If one, how have they gotten so wide apart? If many, how could numerous regions have been so favorable for so very similar results? The Monogenists have been represented by old-time traditions and by new-time writers of most eminent rank—Blumenbach, Prichard, Horn, Speaker's Commentary, Agassiz, Quatrefages, Darwin and Huxley. The Polygenists are led by Poole, Nott, Glidden, Pouchet, Vogt and others. Time and space do not permit our examining these theories and their reasons.

The fact that all known races inter-breed and produce fertile offspring strongly points to the original unity of the species. This is a biological law which holds good so far as known, thruout the animal kingdom. Again, the wide scope of the influence of environment and circumstances of life as actually observed, seem amply sufficient to have produced the great varieties of mankind within the immense period which man is now known to have been on the earth. And finally, tho the races races differ much from each other, they are alike in more particulars and in more important and more fundamental ones. I refer here to internal bodily organization, to nerve and brain structure, mental operations, etc. (See Darwin, Descent of Man, part i, ch. 7.)

RACE ORIGIN.

It were too great a tax on our ideas of the economy of Nature's methods to assume that men originated in several parts of the world. The chances are infinitely against the repetition of such fortuitous conjunctions of complex conditions. Nature in general produces her advanced variations under conditions and in places favorable to this mode of "experiment". There she gives them a start and then transports them and develops them some more. Evidence shows that in Tertiary times some branch of the Hominidæ reached the weapon-using, idea-form-

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ing and probably vocal-articulating stage. Then geological changes, food-necessity, accident and curiosity caused migrations. New environments of climate, new kinds of food and other new circumstances of life made "races" and started fundamental tendencies of language, of everyday usages, of social customs, of protective covering and of mythology. Isolation, favored by the conditions which engendered these diverging characteristics, fostered and developed them still farther. Race differences increased and became marked. This was the condition during all ages from near man's origin till about the beginning of what is termed "History."

RACE VARIATION.

Under simple natural conditions then, the tendency of races must have been toward wider and wider variations. With ample and almost unlimited room for straying apart, every new tendency could find its field of isolation. This would go on until the globe was covered. And these have been the facts. And the facts are just what we should expect. For example, the tropical races are dark (tanned by unnumbered ages under burning suns); while the frigid races are light (bleached by unnumbered ages of cold and shade). And so for many other characteristics. With man, as with the rest of life, environment makes form and gives to form its numerous qualities.

RACE INTERBLENDING.

As commerce arose and increased, as association between widely separated peoples came about and as interests more and more blended, an intermixture of races would begin. This too, is the fact. Race intermixture has been steadily going on since history began. And since the great improvements in human inter-communication—ease of travel by sea and land, this race assimilation is progressing still faster. And this process will continue until all races have intermingled and blended again into one great world-wide humanity. Such a result is the logical and manifest inference from every phase of human activity—physical, commercial, moral and even ultimately, intellectual.

On the way toward this grand result there will be much

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conflict, and in the unrelenting struggle for existence the weakest races will be wiped out as races—only a remnant of their strain being left in tne few crosses that take place during the extinction process. Already we have numerous examples of this great irrepressible movement. The Tasmanians, Fijians and Australians in the South Seas; the Indians in America and many branches of the Celts in Europe, are illustrations of races that have succumbed before their stronger competitors in the struggle for existence.

America is proving a most interesting theatre for part of this great drama. For thousands of years the leading part of the play was acted on Asiatic soil. It then moved westward for other thousands of years into Europe. And westward still, the "Star of Empire" rolls. Indeed this suggests the query as to whether by some terrestrial or solar force, civilization does not proceed with the sun, round and round the globe from east to west. Asiatics emigrated and blotted out the aborigines of Europe. Europeans emigrated and blotted out the aborigines of America. They are doing the same for Africa. One cannot help but raise the question whether Americans have not begun driving the second "aborigines" out of Asia again. In all cases the aborigines, so called, are weak and the on-coming waves of higher civilization are strong.

FINAL RACE UNITY.

America is a new field. To it comes the virile strength of Europe. At first only Anglo-Saxons, then swarms of Germans, Russians, Italians, French—and what is the consequence? A new race is forming. It was Anglo-American a century ago. Now no name is applicable. Here they are interbreeding, here they are blending their ideas, their morals, their religions. This great complexity means wonders. It suggests a new type of man and civilization. It compels liberty and tolerance. It means the breaking down of old prejudices. In its very promiscuity there is a higher safety. Foreigner, heathen or what not has equal rights and claims equal justice. It is a wonderful stage in a wonderful age. It is a new epoch for human kind.

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